1: Lin E-5 (1943) 1947 AE4 Lolo AE4

PREFACE

●114 More than ten years ago I dreamed of traveling in Liang Shan and penetrating into the "Lolo nation," called the Independent Lolo region by foreign writers. Since the Sino-Japanese War, I have traveled and taught in the provinces of Szechwan and Yunnan. So I have had the opportunity to observe firsthand the immense southwest hinterland of China. Last summer I went to investigate the Lolo area in Liang Shan, and my previous dream was realized.

The period of investigation lasted from July 2 to September 26, altogether 87 days. My student assistant Hu Liang-chen, the janitor of the school Old Fan, and I myself started from Ch'eng-tu. After we reached Lei-po we hired two interpreters, one named Wang Chü-sung and the other Hu Chan-yün, and also three black Lolo as headmen-protectors. These constituted the Frontier Inspection Team of Yenching University. We went westward to the Ta-liang Shan and Hsiao-liang Shan for field study. The details of this trip have been recounted in Appendix II [not translated] and need not be repeated here.

The name "Lolo" is not used frequently among the people themselves in Liang Shan. The Chinese in the frontier area call the Lolo "Man-tzu"; in their own conversation they call themselves "I-chia." Therefore Lolo, Man-tzu, and I-chia are different terms, but they refer to the same people.

This book is entitled Liang-shan I-chia. Liang Shan is a geographical area; the meaning of I-chia is twofold. In a broad sense it denotes the whole Lolo society, and in a restricted sense it denotes the Lolo family and clan organization. The first chapter of this book, "Regions," points out the geographical area covered by this inspection trip. Chapters 2 through 5 describe Lolo social structure from large social groups to smaller ones in a continuous sequence from clan, kinship, family, to marriage. Chapters 6 through 9 describe the various important aspects of Lolo life, such as the economy, social classes, clan feuds, and magic, all characteristic of this society.

Liang-shan I-chia is a field report based on the data collected personally by the author. The study is centered on the family and the clan, but it also touches upon other phases of

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177 P. --. Matriarchate. Op. cit., 242: "Most of the (wedding) terms used by Tungus are borrowed from the Mongols and other ethnical groups, yet some practices are borrowed direct from the same sources. This is quite comprehensible for the matrineal system of the clan was probably used by the early Tungus and Manchus or perhaps even by the pro-Tungus. As a matter of fact the Kalym, the dowry, the journey of the bride and her adoption by the husband's clan are absolutely useless ,169/ in the matrilineal clan system and the matrilocal marriage. It is thus natural that the terms concerning all these elements of the wedding have been borrowed together with the customs. The fact of the Turco-Mongol origin of most of the terms of relationship adopted by the Tungus when they had already adopted the patrineal clan system is beyond doubt...." Page 243: "The maximum result of analysis may be that at certain periods, the matrilinea. system was a widely distributed ethnographical feature, characteristic of different groups, just as nowadays the patrineal system is that adopted by almost all groups of Asia." /Cited in English./

/170/ Notes on the Lo-lo P'o

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113 These notes are taken from Au Yun-nan. Les Lo-lo P'o /In Yunnan. The Lo-lo P'o/ by the Reverend Father Alfr. Lietard, Library of Ethnological Monographs, Anthropos (1913). The book in question reached me only when the printing of my study was nearly finished.

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● 114 One is very surprised to ascertain that the T'ou-jen matrimonial customs present so much resemblance with those of the Lo-lo P'o, especially with respect to the general trend of the different phases of marriage. Unfortunately, the Father Lietard's work is not detailed enough to permit a deeper study of the subject. However, these notes as well as those which precede on the Miao suffice to recall the importance of the problem concerning the factor of the peoples of southwestern China, not only in the question of Chinese civilization but also in that of the ethnology of the Turco-Mongol group.

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584 Op. cit., p. 155 and following: When the parents have cast their eyes on a girl whom they would like to have their son marry, the